ALABAMA BAPTIST HISTORICAL SOCIETY

# MINUTES

OF THE

## FORTY-SIXTH ANNUAL SESSION

OF THE

# UNION BAPTIST ASSOCIATION,

HELD WITH

SPRING HILL CHURCH, PICKENS COUNTY, ALA.,

**September 24th and 26th, 1881.**

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The next Session will be held with Pickensville Baptist Church, Pickens County, Alabama, commencing on Saturday before the 4th Sabbath in September, 1882, at 10 o'clock, A. M.

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1881.

# MINUTES.

On Saturday, September 24th, 1881, 9 o'clock A. M., the UNION BAPTIST ASSOCIATION met in its Forty-sixth Annual Session with the Spring Hill Baptist Church, Pickens county, Ala. The Moderator, Elder J. C. Foster, called the Association to order by singing, and reading the 33rd Psalm, and the session was opened with prayer by Elder J. H. Curry.

On motion, twenty minutes were devoted to prayer and praise.

Brethren R. H. Foster and J. H. Stinson were requested to read the letters from the churches, and the names of delegates enrolled.

The Association was organized by the re-election of Elder J. C. Foster, Moderator, and H. B. Chappelle, Clerk.

On motion, Elder J. E. White was requested to preach the Introductory Sermon, in consequence of the absence of both the appointee and the alternate.

On motion, Association adjourned to hear the Introductory Sermon. Elder J. E. White delivered a very interesting discourse from the text, Acts 24 : 15 : There shall be a resurrection of the dead, both of the just and the unjust.

After a recess of one hour, the Association met pursuant to adjournment. Prayer by Elder J. L. West.

On motion, an invitation was given for unassociated churches to unite with the Union. A petitionary letter was received from McBee Creek Baptist church, and on motion said church was received, and assigned to Second District.

On motion, brother A. P. Woolbright was received as a delegate from Bethlehem church without a letter.

On motion, received correspondence from Sabbath School Convention, a letter, and brethren R. A. Massey, S. Hildreth, W. G. Robertson, J. H. Curry, J. C. Foster, and V. W. Barnett.

On motion, received Elder J. L. West as representative of the *Alabama Baptist*.

On motion, the following resolution was adopted: WHEREAS, the Bigbee Association, at her session last year, passed the following resolution—"*Resolved*, that a fraternal correspondence be instituted with the Union Association, and that correspondents from this body be appointed to visit the next session of that Association, to give to our brethren assurances of our regard, and to express our regrets and acknowledgments if any act of this body in the past has wounded the feelings of our brethren; and further to ask from that Association a renewal of the fraternal alliance which formerly existed" :

Therefore, be it resolved, That this Association accept this as a

full reparation for all past differences; and that we cordially renew correspondence and heartily welcome J. E. White and N. M. Carpenter as messengers from the Bigbee Association.

On motion, opened correspondence with Lebanon Association colored.

On motion, appointed the following committees:

*On Religious Exercises*—H. Strickland, N. Cobb, James Mills, Jr., A. A. Ball, with pastor and deacons of Spring Hill Church.
*Correspondence*—M. G. Lofton, J. M. Smith.
*Education*—R. H. Foster, V. W. Barnett, H. B. Chappelle, J. Upchurch.
*Documents*—S. Hildreth, J. H. Stinson, J. H. Curry, C. Richey.
*Nominations*—U. E. Allen, J. E. Corder, E. H. Lamb.
*Finance*—W. G. Robertson, J. M. Smith.
*Deceased Ministers*—S. Hildreth, W. G. Robertson, R. A. Massey.
*Publications*—R. H. Foster, J. H. Curry, J. P. Lee.
*Misssions*—J. H. Stinson, J. P. Lee, A. A. Ball, J. L. Ray.
*Sabbath Schools*—H. B. Chappelle, M. G. Lofton, U. E. Allen, G. M. Lyles.

The committee on Religious Exercises reported, adopted:—Preaching at 10 o'clock A. M., in the Church, by Elder S. Hildreth. Eld. M. G. Lofton at the same hour in the Academy. At 11 o'clock the annual missionary sermon, in the church, by Elder J. C. Foster. Preaching in the Academy, by Elder J. L. West. At 2 o'clock, P. M., preaching in the church by Elder J. E. White, and in the Academy by Elder R. A. Massey.

On motion, adjourned—prayer by Elder J. M. Smith.

## SABBATH.

The exercises of this day were conducted in accordance with report of committee on religious exercises. The congregations were large and very attentive.

MONDAY, 8½ o'clock, A. M.—The Association met pursuant to adjournment, and was opened with prayer by Elder H. B. Chappelle.

On motion, adopted an order of business, and proceedings were conducted accordingly.

1. Read minutes of Saturday—adopted.
2. Read Constitution and Rules of Decorum.
3. Called the roll, and marked absentees.

On motion, suspended order of business, and received brother ———— as delegate from Arbor Spring, without letter.

Circular letter read, and on motion referred to the following committee: J. H. Stinson, J. H. Curry, M. G. Lofton, H. B. Chappelle.

5. Committee on Missions reported, and pending the adoption, on motion, Association adjourned for one hour. Prayer by Elder M. P. Smith.

2 O'CLOCK, P. M.—The Association met and was opened with prayer by Brother C. Richey. Resumed discussion of report on

missions. Amended and adopted as follows:

The subject of missions is dear to every true child of God. The field is co-extensive with the globe, and is ripe unto the harvest. It is as important as the souls of men and women are precious. It is as urgent as the importance of the subject demands. Its necessities are as great as the importance and urgency of the subject suggest. Its claims are paramount to all other claims, and cry loudly and earnestly to every lover of the dear Saviour. It is the soul and essence of the Christian religion, and one of the grandest and most glorious doctrines that underlies its superstructure. In proportion as the MISSION SPIRIT abounds in our churches, in that proportion will the cause of religion be spread in the world. The hand that deals a blow at missions makes a thrust at the most vital part of our Christian system. The blow that kills missions destroys the church of the Living God. This we know cannot be done, but were it possible, the cause of Christianity would be blotted from the face of the earth.

Now, brethren, in view of the premises above laid down, what is our duty? It is to put forth all our powers and united efforts, acting in harmony with our brethren all over the land, shoulder to shoulder, and hand in hand, every heart's pulsation beating in unison with the great heart of our denomination. Foreign Missions, Home Missions, State Missions, all stand at the door and knock. Appeals in trumpet tones call to us to come up to the help of the Lord. Millions of immortal souls are hungering for the bread of life. Will you drive them away to perish? Will you withhold your money, your labor, your prayers while millions are hurrying on to the eternal world without hope and without God? Oh, brethren, let it not be said that we have refused to contribute of our money and prayers for the spread of the Gospel in the world. We believe that the present system of conducting the missionary work of our denomination is the most successful one yet adopted. We recommend the continuation of the work under this system, and that the churches take up their collections for the various objects of this association, as adopted at your last session; and we recommend that Rev. S. Hildreth be appointed Evangelist for this district. The land is a goodly land, so let us go up at once and possess it. May the Lord direct and enable us to do our whole duty in this matter. W. G. ROBERTSON, Chm.

Upon the adoption of above report on missions, the following delegates and churches pledged the following viz: Mt. Pleasant, delegates pledged to do all they can; Fellowship, ——; Bethlehem, A. P. Woolbright, $2.50; Liberty, J. J. Lee, $5.00; Corinth, J. Mills, Jr., $5.00, and will do all he can to raise more; Spring Hill, L. ——; Pleasant Grove delegates pledge to do all they can; McBee Creek ——; Arbor Spring delegates pledge to do all they can; South Carolina, J. M. Gentry, $2.00 and will do all he can to raise more; Mineral Spring, G. M. Lyles, $5.00, E. J. Daffin, $2.50; Oak Ridge, delegates pledge to do all they can; Spring Hill, (P.) $13 for all purposes; Hebron, J. B. Shepherd, $2.00; Big Creek delegates pledge $27.00 for all purposes; Cross Roads, H. F. Heritage, $1.00, J. H. Taylor, $2.00; Pickensville, $20.00 for all purposes; Carrollton, $50.00 for all purposes; Ebenezer, delegates pledged to do all they can; Antioch, A. Shepherd, $2.00, and do all he can to raise more; Temple Hill, delegates pledge to do all they can; Unity, $— for all purposes; Enon, $27.00 for all purposes; Mt. Zion, delegates pledge to do all they can; the delegates

from Prairie, Forest, Shiloh and Chalcedony churches pledge to do all they can ; Beulah $30.00 for all purposes ; Bethel, J. L. Ray, $2.00, and will do all he can to raise more ; New Hope $25.00 for all purposes ; Zion, delegates pledge $5.00 ; Grant's Creek, $50.00 for all purposes.

On motion, resolved, That we continue the same plan as last year for the various collections ; viz, Ministerial Education 1st meeting in Oct., State Missions (missionary) 1st meeting in Dec., Home Missions 1st meeting in February, and Foreign Missions 1st meeting in April.

6. Report of committee on Sabbath Schools, adopted : —

Your committee is pleased to report, That the Sabbath School work is making more rapid and substantial progress than ever before known in the history of our denomination. Great interest is being manifested on every hand, our people are becoming aroused on this important subject and are convinced of its great importance, and that a field is opened up by which the whole church can do something for the spread of religious truth in the world. Within our bounds we have the labors of the Sabbath School Convention, which is doing a great work. At this time there are 24 schools within the bounds of the Association, numbering in the aggregate about 800 teachers and pupils. The schools reported are in a flourishing condition, and are accomplishing much good. One school reports 23 conversions during the last Associational year. The great absorbing question now is, how shall *all the members* be made to feel it their duty not only to approve of the work, but take hold and do all they can in furtherance of the cause. We suggest that the Association make a donation to the Sabbath School Convention, out of any funds not otherwise appropriated, for the purpose of aiding in the benevolent work of that body. We urge upon all our brethren to see to it that a Sabbath School is established in every church and community in this Association. Fraternally submitted, S. Hildreth, Chmn.

7. Received report on Education, adopted :

The spirit of education is extending far and wide all over our State. The people are becoming aroused on this subject. The increased interest thus manifested in the cause of education—and especially ministerial education—we are gratified to state that Baptists are not behind other denominations. We should be proud of our schools in Alabama, for without endowment, depending solely for support upon the patronage of the people, they are certainly doing well in thus maintaining themselves. Your committee firmly believe that our denominational schools are necessary for the growth of our principles. There is a general demand for an educated ministry. No denomination can exert its just influence among the people, when this necessity is ignored. Hence we would recommend that our churches be requested to take steps at once to raise a sufficient amount to continue brother V. W. Barnett at Howard College. J. H. Curry, Chmn.

Upon the adoption of the above report, there was about $100.00 raised in cash and pledges, in addition to what had already been pledged, for brother V. W. Barnett's support.

8. Report of committee on Correspondence, adopted.

9. Returned correspondence:

*To the Tuskaloosa*—To convene with the North Port church, on Saturday before the 3d Sabbath in September, 1882, James Mills, Jr., J. L. Ray, E. J. Daffin, M. G. Lofton, R. S. Hamilton, J. M.

Smith, R. H. Foster, J. C. Foster, J. H. Pate.

*To the Columbus*—To convene with the New Salem church, 14 miles northeast of Columbus, Friday before the 2d Sabbath in September, 1882, J. P. Lee, J. H. Stinson, J. J. Lee, J. A. Burgin, N. N. Davis.

*To the Bigbee*—To convene with the church at York Station, southwest of Livingston, Friday before the 2d Sabbath in September, 1882, N. Cobb, R. H. Foster, J. H. Curry, James Mills, Jr, R. D. Leavell, G. M. Lyles.

*To the Lebanon* (colored)—To convene with the Mount Olivet church, Friday before the 1st Sabbath in September, 1882, J. H. Curry, G. M. Lyles, J. P. Lee, J. J. Lee, M. G. Lofton, J. P. Gates, F. M. Walker, U. E. Allen, J. A. Burgin.

*To the Sabbath School Convention*—To convene with the Carrollton church on Friday before the 5th Sabbath in July, 1882, James Mills, Jr., J. J. Lee, N. Cobb, George Phillips, J. L. Ray, G. M. Lyles, J. H. Curry, J. P. Lee, E. J. Daffin.

*To the Baptist State Convention*—To convene at Huntsville, Ala., Wednesday before the 3rd Sabbath in July, 1882, J. H. Curry, R. H. Foster, J. C. Foster, J. A. Mitchell, J. P. Lee, J. L. Ray.

10. Report of District Meetings were read and adopted:

First District—The next annual meeting will be held with Liberty church, Saturday before the 4th Sabbath in July, 1882. Introductory sermon by Elder J. S. Wooten; alternate, J. S. Shirley. Missionary sermon by Elder J. A. Mitchel. Query No. 1—Is it right for a church member to drink ardent spirits as a beverage? Query No. 2—Is it right to excuse a member of the church the third time for drunkenness?

Second District—The next meeting of this District will be held with the church at Mineral Spring, beginning Friday before the 3rd Sabbath in Aug., 1882. Introductory sermon by Elder J. P. Lee, missionary sermon by Elder H. B. Chappelle. Query 1st—Is it the privilege of any christian so to live, as never to doubt his acceptance with God? Query 2nd—Do the Scriptures teach that any man was ever saved who was not brought directly under the influence of the Written Word? Query 3d—Do the Scriptures authorize the female members of a church to take any part in the transaction of its business? Query 4th—Are the terms "Kingdom of Christ" and "Church of Christ" synonymous? Query 5th—Is the necessity for Deacons in the church the same now as when first appointed? Query 6th—Do the Scriptures authorize the inter-communion of Baptist churches? Essay 1st—Ministerial education, by Elder G. M. Lyles. Essay 2nd—John 14: 12, by Elder H. B. Chappelle.

Third District—The next annual meeting will be held with Ebenezer church, Friday before the 1st Sabbath in August, 1882. Introductory sermon by Elder S. Hildreth; alternate, Elder M. G. Lofton. Missionary sermon by Elder J. H. Curry; alternate, Elder R. A. Massey. Query 1st—What shound be done to induce all our church members to engage in systematic effort to aid in supporting the gospel? Query 2d—What is included in the command "Remember the Sabbath day to keep it holy"? Query 3rd—What will be the most effectual means to induce all our church members to take a greater interest in missions? Essay 1st—The influence of a pious life, by M. G. Lofton. 2nd—What is it to deny thyself? by W. P. Peden.

Fourth District—The next annual meeting to convene with the Beulah

church, Friday before the 3rd Sabbath in August, 1882. Introductory sermon by brother V. W. Barnett; alternate, Elder J. L. Ray. Missionary sermon by Elder R. A. Massey; alternate, Elder J. G. Thornton. Query 1st—Do the Scriptures authorize us to pray for rain? Opened by brethren J. T. Smith and G. W. Edwards. Query 2d—Do the Scriptures make it the duty of every church member to contribute to the support of the gospel? Opened by brethren J. M. Smith and R. H. Foster. Essay 1st—"For I have given you an example that ye should do as I have done unto you"—John 13: 15, V. W. Barnett. Essay 2nd—Duty of church members to work for the cause of Christ, A. P. Smith. The Essay by brother E. H. Lamb, "The importance of a religious newspaper in each family," was continued.

11. Report of committee on Documents adopted:—Your committee have examined the letters from the churches. We find some of them report gracious revivals, while others complain of coldness. All the churches have pastors except two. Brother M. G. Lofton has been ordained to the full work of the gospel ministry, by the church at Unity. Zion church has licensed brother J. S. Shirley to preach the gospel. Brother Israel Hollingsworth has been removed by death from among us; he has been called from his field of labor to one of rest. S. HILDRETH, Chm'n.

12. The committee on Nominations reported, adopted:—The next introductory sermon by Elder J. A. Mitchel; alternate, Elder S. Hildreth. Annual missionary sermon by Elder J. H. Curry; alternate, Elder J. G. Thornton. The next Circular Letter to be written by Elder M. G. Lofton, subject: We believe that sinners are justified in the sight of God, by the imputed righteousness of Christ only, and that they receive pardon and reconciliation through Him. U. E. ALLEN, Chm'n.

13. Report of committee on Finance adopted:

We have received from the churches as follows:

| | | |
|---|---|---|
| For Minutes | $ 64.30 | |
| For Associational purposes | 24.65 | |
| For State Missions, includes $3.05, one-third col. 3d Dis | 50 25 | |
| For Foreign Mis., includes $3 05 from 3d and $5.38 4th Dist. | 29.83 | |
| For Home Mis., includes $3.05 from 3d and $5.37 from 4th Dis | 12.42 | |
| For Indian Missions | 1.75 | |
| For Ministerial Education—V. W. Barnett | 10.75 | |
| " " " collected on Sab | 22.40 | |
| Total cash receipts | | $216.35 |

Amounts collected and forwarded previously, to wit:

| | | |
|---|---|---|
| For State Mis. $134.80, Foreign $56.90, Home $48.15 | $239.85 | |
| For Ministerial Education—V. W. Barnett | 113.95 | |
| " " J. G. Thornton, books | 28.50 | |
| For Theological Seminary | 26.65 | |
| For S. S. Work | 17.00 | |
| Arbor Springs, mis. not specially designated pd bro. Prestridge | 10.00 | |
| | | 435.95 |
| Aggregate contributions paid and reported | | $652.30 |

While this amount is far be ow what we could and ought to do, we are rejoiced to say that it largely exceeds former years.

Fraternally, J. M. SMITH, Chm.

14. Report of committee on Publications adopted:

We earnestly recommend first of all, a diligent and systematic study of the Scriptures. For our Sunday schools we recommend the "Kind Words" and "Child's Gem," papers published under the auspices of the Southern Baptist Convention, edited by Rev. Samuel Boykin, at Macon, Ga. Should these not meet the demands of our Sunday schools, we call attention to the publications of the American Baptist Publication Society at Philadelphia as being in every way worthy and presenting remarkable facilities for studying and for teaching the Scriptures. To all who desire to be fully informed of the work and financial management of our Foreign Mission Board, we recommend the Foreign Mission Journal, published under the Southern Baptist Convention, at Richmond, Va. And last but not least we would earnestly urge the claims of our own and only State paper, the Alabama Baptist, edited by Elders J. L. West and W. C. Cleveland, at Selma, Alabama. We are pleased to learn that the paper is in a most prosperous condition. It is now established on a permanent basis and is rapidly growing in circulation and influence. We trust that our pastors and brethren generally will endeavor to place a copy of the Alabama Baptist in every Baptist family within the the Association. Fraternally submitted, R. H. Foster, Chm'n.

15. Report of committee on Deceased Ministers, adopted:

Your committee observe the death of our beloved brother, Elder Israel Holling-worth. He was born in Twiggs county, Ga., Aug. 1st. 1817; professed religion and united with the Talbotton Baptist church, Talbot county, Ga., in the year 1840; was ordained deacon at Sardis Baptist church in the same county in the year 1844; was licensed to preach by Bethlehem Baptist church, Chambers county, Ala., 1854; was ordained to the full work of the ministry by the Ebenezer Baptist church, Pickens county, Ala., April 17th, 1864, and died February 8th, 1881, at his home in Pickens county, Ala., being at the time a member of Mt. Pleasant Baptist church. He was one of those quiet, unpretending, unassuming, godly men, who went about doing good and attending to his own business. He was one of the most upright, conscientious, devoted christians we ever knew. He was decided in his convictions and honest in his intentions. Brother Hollingsworth has finished his course, fought a good fight and gone to receive the everlasting crown.

Fraternally, W. G. Robertson, Chm'n.

16. The committee to whom was referred the Circular Letter reported, and Circular Letter was adopted.

17. Report of Executive Committee for last year, and report of Elder J. N. Prestridge, District Evangelist, were read and adopted:

REPORT OF EXECUTIVE COMMITTEE.

*To the Union Association:*

Dear Brethren:—Your committee beg leave to say that, in accordance with the action of your body at its last session, we have acted in harmony with the State Board in the missionary work. At our suggestion, the corresponding secretary, Rev. T. M. Bailey, appointed the Evangelist for this District. He commissioned and sent to us Rev. J. N Prestridge, who entered upon the work in the month of November, 1880. Owing to the severity of the winter he was unable to do much work until spring. For the result of his labors, you are referred to his report hereto attached. Bro. Prestridge won the love and esteem of our people wherever he went, and we regret very much that he could not remain with us another year.

Bro. T. M. Bailey, cor. sec'y of the State Board, gave us two weeks of valuable service, for which he is entitled to the gratitude of this Association. Brethren, we are rejoiced to say that the good work of Evangelizing the en-

fire State has been abundantly blessed. Although it has not reached the point desired, yet we have cause for profound gratitude to the Great Head of the church for the harmonious action of the great brotherhood of Baptists in Alabama, and the unanimity of christian sentiment which so generally prevails within the bounds of our beloved State. We pray that the time will soon come when the mighty hosts of the Lord shall be bound by one common tie of christian love and affection, and when the kingdoms of this world shall become the kingdom of our Lord and his Christ. We pray that His kingdom may come and will be done as in heaven so in earth, that our Heavenly Master may preside over all the deliberations of your body and that the spirit of Jesus Christ our Savior may be manifest in all you may say and do.

Fraternally submitted, M. L. STANSEL, Chm'n.

W. G. ROBERTSON, Sec'y.

We append report of our Secretary and Treasurer, showing receipts and disbursements of your board.

REPORT OF THE DISTRICT EVANGELIST.

*To the Union Association:*

Dear Brethren:—Under appointment of the State Mission Board, I began work Nov. 17th, 1880, and herewith on Aug. 29th, 1881, report my labors:

I have preached 106 sermons, delivered 37 addresses, aided in constituting 1 church and 2 Sunday Schools, number of churches visited 28, preached at 5 stations, attended 1 S. S. Convention and 1 Ministers' and Deacons' meeting, obtained 7 subscriptions to the Alabama Baptist, number of miles traveled 1441, assisted in ordaining 5 deacons, and have received from the Association $149 55. Bro. T. M. Bailey, cor. sec'y of the State Board, visited our Association and gave us about two weeks of hard and valuable service. Though a stranger in your midst, I have almost universally received a hearty welcome and the earnest support of the brethren. May God bless this great work unto its completion. Fraternally,

J. N. PRESTRIDGE,
District Evangelist.

On motion, appointed same Executive Committee for ensuing year.

On motion, the collection received on Sabbath, $22 40, was ordered paid to V. W. Barnett, to assist in his support at Howard College.

On motion, appointed the next session of the Association to be held with Pickensville church, Pickens county, Ala., commencing on Saturday before the 4th Sabbath in Sept, 1882, at 10 o'clock A.M.

On motion, the Clerk was instructed to superintend the printing and distribution of the Minutes, pay over the funds to their respective Boards, and retain $25 for his services; and that all funds unappropriated and remaining in his hands be turned over to the Sabbath School Convention for the use of Sabbath Schools.

On motion, the thanks of this Association are tendered to the members of Spring Hill church and community, for the kindness and hospitality extended to the delegates and visitors during its present session.

On motion, adjourned. After singing and extending the parting hand, prayer was offered by Elder G. M. Lyles.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

# Union Baptist Association.

| | CHURCHES. | DELEGATES. Absentees marked with a star, † | STATISTICS. Baptized | Rec'd by Letter | Dis'd by Let | Restored | Excluded | Deceased | White Males | White Females | Total Whites | CONTRIBUTIONS. Minutes | Association | State Missions | Foreign Mission | Home Missions | Min. Education | Aggregate Amount. | Mo'ly Meet's | PASTORS. | CHURCH CLERKS AND THEIR POST OFFICES. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| First Dis. | Bethlehem, | A. P. Woolbright, | | | | | | | | | | 1,00 | | 5,00 | | | | 6 00 | | | |
| | Liberty, | Elder R. B. Wilkins,* J. J. Lee, J. W. Harris * | 2 | 3 | 6 | | 1 | | 18 | 49 | 67 | 2,00 | ,75 | 5,00 | | | | 7,75 | 2 | J. A. Mitchel, | J. W. Harris, Reform, Ala. |
| | Mt. Pleasant, | H Strickland, W. J. Beatty,* J. M. Parker, | 10 | 1 | | | 4 | 3 | 29 | 55 | 75 | 1,55 | | ,85 | | | | 2,40 | 3 | J. A. Mitchel, | J. M. Parker, Gordo, Ala. |
| | Fellowship, | R. F. Johnson,† S. A. Comerford,* J. B. Hudoe, | 2 | 2 | | | | 2 | 12 | 17 | 29 | 1,50 | 1,00 | 3,50 | | | 3,50 | 9,50 | 1 | G. M. Lyles, | P. H. Howard, Reform, " |
| | Corinth, | Eld. J. A Mitchel,* J. W. Mitchel,† Jas. Mill's Jr. | | | | | | | 23 | 50 | 73 | 2,00 | ,70 | | 4,00 | | | 6 70 | 4 | J. A. Mitchel. | J. A. Mitchel, Sipsy Turnpike |
| | Spring Hill, L. | No representation | | | | | | | | | | | | | | | | | | | |
| | Pleasant Grove | W. McCollough,† D. Bird, Newton Richardson, | | | 2 | | | | 17 | 44 | 61 | 1,50 | ,50 | 4,00 | | | | 7,00 | 4 | J. S. Wooten, | Wm. Vail, Luxapalila Ala. |
| | McBee Creek, | W. H. Randall,* S. J. Spruill, W. Rhodes† | | | | | | | 5 | 6 | 11 | 1,00 | ,50 | 1,50 | | | | 3,00 | 3 | No Pastor, | S. J. Spruil, Henry's, Ala. |
| | Harbor Spring, | No representation | | | | | | | | | | 2,50 | ,50 | | | | | 13,00 | | | |
| | South Carolina, | J. S. Simpson,* J. M. Gentry, R. L. Roundtree* | | 1 | 5 | | | | 21 | 34 | 55 | 1,10 | ,25 | | | | | 1,35 | | G. M. Lyles, | F. P. Adams Stafford, Ala. |
| Second Dis. | Mineral Spring | Eld. G. M. Lyles, E. J. Dalton, J. T. Meehan | | | 5 | | 1 | 1 | 20 | 50 | 70 | 3,50 | ,50 | 4,50 | | | | 8,50 | 1 | J. A Mitchel, | E. J. Dalton, Beard's, Ala. |
| | Oak Ridge, | Eld. J. P. Lee, N. N. Davis,† J. A. Burgess* | | | | | | | 12 | 21 | 33 | 1,50 | ,50 | 5,75 | 2,00 | 2,00 | 4,00 | 15,75 | 3 | J. P. Lee, | N. N. Davis, Lineburg, Ala. |
| | Spring Hill, P. | Elder J. M. Laud,† J. H. Stinson, J. P. Gates, | | | | | | | 11 | 15 | 26 | 1,50 | 1,00 | 13,00 | 2,50 | | 2,50 | 20,50 | 4 | J. P. Lee, | J H Stinson, Pickville, |
| | Hebron, | J. F. Fason,† J. B. Shepherd, Green Fergerson | | | | | | | 7 | 36 | 43 | 1,50 | 1,50 | | | | | 3,00 | 3 | H. B. Chappelle | J. A. Pearson, Carrollton, |
| | Big Creek, | Eld. H. B. Chappelle. W. O. Kelsey,† U. E. Allen | 6 | 3 | 1 | | 1 | | 34 | 72 | 106 | 3,00 | 1,00 | 15,80 | 2,00 | 3,00 | 9,00 | 34 00 | 2 | H. B. Chappelle | J. M. Noland, " |
| | Cross Roads, | J. H. Taylor,† H. F. Heritage,† Jos. M. Land* | | | 2 | | | | 12 | 17 | 29 | 1,50 | 1,00 | 1,75 | | | | 4,25 | 1 | J. M. Land, | Jo M. Land, Carrollton, |
| | Pickensville, | Eld. J. H. Curry, Z. Pulliam,* J. J. Ball | 17 | 6 | 9 | | | 1 | 13 | 37 | 50 | 2,00 | 1,00 | 6,50 | 14,00 | 4,50 | 6,25 | 34,25 | 1 | J. H Curry, | J. R. Long, Pickensville, |
| | Carrollton, | W. G. Robertson, L. M. Stone,† W. V. Ezell,† | | | | | | | | | | 3,00 | 2,00 | 19,60 | 18,80 | 14,50 | 19,25 | 74,15 | 1 | J. H. Curry, | L M Stone, Carrollton, Ala |
| | Ebenezer, | Eld. S. Hildreth, J. T. Wood,† E. Easterling,* | 4 | | | 1 | | | 13 | 24 | 37 | 1,25 | ,85 | 2,25 | | | ,75 | 4,85 | 3 | G. M. Lyles, | C. W Free, " |
| | Antioch, | H Easterling,* Wm. Bridges,* A. Sherherd | | | 1 | | | | 8 | 12 | 20 | 1,00 | ,50 | | | | | 1,50 | 2 | | W. Bridges, Carrollton. |
| | Temple Hill, | H. J. Chanell, A. Pate, F. M. Walker | | | 1 | 5 | | 2 | 7 | 18 | 25 | 1,50 | ,50 | 5,00 | | | | 7,00 | 4 | | |
| | Unity, | Geo. Phillips, M G Lofton, W. N Goodson, | 4 | 1 | 19 | 1 | 5 | 3 | 31 | 49 | 80 | 3,00 | 1,00 | 7,50 | 2,00 | 2,00 | 5,50 | 21,00 | 1 | M. G. Lofton, | J W Hanson, Olney, Ala. |
| | Enon, | C. Riches, A. A. Ball, G P Williams* | 3 | | | | | 1 | 20 | 38 | 58 | 2,00 | 1,00 | 6,85 | 7,00 | 5,50 | 7,55 | 31,00 | 3 | J. H. Curry | J. D. Stapp, Garden, " |
| | Mount Zion, | M. L. Gakins, J. B. Carlisle, N. M. Winston,* | 15 | 2 | | | | 1 | 25 | 31 | 56 | 3,00 | 1,00 | 7,65 | | | | 11,65 | 1 | J. G. Thornton | L. P. Baker, Bethany, Ala. |
| | Prairie, | R. D. Levell, C. Upchurch,* N. Cameron* | 7 | 1 | 11 | | 2 | | 13 | 19 | 32 | 2,00 | | | | | | 2,00 | 2 | J. E. White, | W. D. Parks, Clinton, Ala |
| | Forest, | J. Upchurch, Elder J. G Thornton,† L. Teer, | 13 | 10 | 4 | | 1 | | 39 | 64 | 103 | 3,00 | 1,00 | 10,00 | 3,00 | | 4,00 | 21,00 | 3 | J. G. Thornton | J. Upchurch, Olney, Ala. |
| | Shiloh, | George Levell,* A. J. Franklin,* | | | | | | | 10 | 18 | 28 | | | | | | | | 1 | J. L. Ray | A. P. Smith, Pleasant Grove |
| | Chalesbony, | Eld. J. H M Anders, J R Strickland, J C Burroughs* | | 2 | | | 1 | | 39 | 32 | 71 | 2,90 | | | | | | 2,90 | 3 | J H M Anders, | S. S. Hulsey, Romulus, |
| | Beulah, | Eld. M P Smith, E H Lamb, N. Cobb | 5 | | 1 | 1 | 1 | 2 | 28 | 65 | 93 | 3,50 | 1,50 | 11,25 | 3,75 | | 22,00 | 41,00 | 3 | M. P. Smith, | E H Lamb, Union Ala. |
| | Bethel, | Eld. J. L Ray,* Elder R A Massey,* A Leavell, | 33 | | 4 | 3 | 5 | | 60 | 72 | 132 | 3,00 | ,25 | | | | | 3,25 | 2 | R. A. Massey | L. W Phillips, Hickman, |
| | New Hope, | J M Smith, J H Robertson,† W W Barnett | 9 | 10 | | 1 | | 1 | 28 | 26 | 54 | 2,00 | 1,00 | 7,50 | 5,00 | 4,50 | 13,00 | 38,00 | 4 | J. C. Foster | W. H. Ball, Romulus, Ala. |
| | Zion, | J H Pate, J S Shirley, J M Pate, | 3 | 2 | 6 | | 2 | | 15 | 34 | 49 | 1,50 | 1,00 | | | | | 2,50 | 2 | J. L. Ray | J. P. Hatter, Raleigh, Ala. |
| Third Dis. | Grant's Creek | Eld. J C Foster, R H Foster, C R Townsend,* | 9 | 5 | 1 | | 3 | 2 | 44 | 71 | 115 | 3,00 | 2,00 | 33,55 | 17,85 | 14,15 | 23,00 | 129,60 | 1 | J. C. Foster | A. F. Prince, Sylvan, " |
| | | | 148 | 50 | 85 | 8 | 26 | 19 | 611 | 1295 | 1717 | 54,30 | 24,45 | 182,70 | 78,30 | 62,75 | 124,30 | 581,41 | | | |

NOTE.—The contriutions from Providence church were, for State missions 5,00, Foreign missions 1,00, Home missions 2,00, min. education 4,00. Mt. Pleasant contributed 75c and Pleasant Grove 1,00 to Indian missions. Carrollton church 2,00 and Grant's Creek 15 00 to the S. S. work. New Hope 5,00 and Grant's Creek 21,65 to Theological Seminary. Arbor Springs 11,00 to missions generally. All of which is included in the aggregate column.

# CIRCULAR LETTER;

## BY JOHN H. STINSON.

"We believe in the covenant of redemption and salvation by grace entered into by the Sacred Three in behalf of the elect, on whom grace and glory are settled forever in Christ, their Covenant head."

*To the messengers and delegates composing the Union Baptist Association in session at Spring Hill Church, Pickens county, Ala.:*

DEAR BRETHREN:—I would state as a fact, that it is with fear and trembling that I undertake the performance of the task assigned me at your last session. In the investigation of this subject I am so overwhelmed with a sense of my incompetency and unworthiness, I would never dare voluntarily to open my mouth, and would not do so on this occasion, were it not by appointment. My duty, as I understand it, is to reproduce the scriptural authority warranting us in accepting the proposition just read by the Clerk, as one of our Articles of Faith; and as we go forward in the effort to do our duty, and to give the very best scriptural reasons why we believe in this doctrine, we hope to have a becoming reverence for that Being whose wisdom is infinite, and whose ways are not our ways, and whose thoughts are as far above our thoughts and as far beyond our comprehension, as the heavens are from the earth; we also solicit your sympathy and attention.

We learn in Genesis that the Godhead said in council, let us make man; how much more would infinite goodness and mercy have moved Him to say, let us *save* man? The contracting parties were the three Divine Persons composing the Godhead, and who said, let us make man in our own image; and it was the first Person who made a contract with his Chosen to save man. There is no scriptural authority warranting us to infer, that one of these loved the race more than the other, or was more concerned for the honor of the Divine Government, than the other. Man was as much the creature of one Person of the Trinity, as the other; and each was equally concerned in his salvation. "For being infinite, their volitions, determinations, elections and decrees, were univocal; only as the thought of one man." But the insulted dignity, the violated rights and the just claims of the Divine Government, must be becomingly represented by some party in this covenant; and this office, one of the Trinity voluntarily and by mutual consent of all, undertakes, and he is known to us as the first Person, and from his covenant relations with the sacred Person, receives the official title of Father: while he fills this office, he represents the dignity and claims of all the persons in the Godhead, and is therefore officially superior to them. In this office, he is to be regarded as an offended God; offended with the sins of the race, and not to be approached by, or reconciled to, sinful, rebellious man, without the office of mediator, who is able to offer in behalf of the guilty, a sufficient satisfaction to violated law, and provide for them an all-sufficient and everlasting righteousness. "We know not why the Godhead chose the seed of Abraham instead of fallen angels"! We read in Hebrews 2:16, 17—"For verily he took not on him the nature of angels, but he took on him the seed of Abraham": he took not hold of angels to succor and save them, and therefore they are not saved, and never will be; nor does he say, he took hold of the seed of Adam; else all his race would be saved. But he took hold of the seed of Abraham. Here was sovereignty, and discriminating love and

grace. The election was sovereign; "Angels cannot complain: they had no claim upon the Divine clemency"; and that God elected to save a part of the human family, instead of the whole, and selected the seed of Abraham rather than the seed of Adam, can only be attributed to his sovereignty. He saw fit to do so; it was his sovereign pleasure. He had, in one sense, the power to save all; but, he evidently could not, as a moral governor have done so, save at the sacrifice of his exact justice: and he would be justly chargeable with encouraging sin. The Governor of this State has the power to pardon all the convicts in the penitentiary and every one that will be brought there during his term of office; but should he do so, the whole State would cry out against this gross injustice and disrespect of law and order. By so doing, he would encourage the violation of law, and justice would be sacrificed to clemency. Respecting the extent of the atonement, the following questions suggest themselves as pertinent in the investigation of this subject: First, Did Christ die savingly for all the lost angels and men; second, did he ransom all of Adam's race; third, did he not savingly die for some part of it; fourth, were not some specially given him by the Father to save; fifth, will he not save all the Father gave him to save without the loss of one; sixth, did Christ undertake to save all the lost and perishing under the curse of God's broken law, angels and men? Universalists say, that he did, and that he ultimately will save all without the loss of one; because all, both angels and men, were given him by the Father. If his atonement was limited, and to Adam's race only, did it include all, or only a part of the human family? All the denominations except the Universalists hold and teach that only a part and comparatively a small part of Adam's race who arrive at the years of accountability, will be saved; and if not, must it not be because they were not included in the covenant of redemption? It is natural for the depraved heart to ignore the sovereignty of God; and false teachers have taken advantage of this natural feeling, and have for ages inflamed the minds of christian men and women against any exercise of sovereignty on the part of God in this covenant; either as to his determinate counsels or his electing grace; they assert that, unless God extended the same grace to all the lost, that he did to all those who are saved, he is justly chargeable with partiality and injustice: and if he saw fit in the dispensation of his grace, when none if left to themselves would accept or desire it, to so influence the wills of some to seek his grace, he is guilty of forcing some men to be saved and others to be lost. But we know the omnicient God is incapable of doing wrong, and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? how then, can he be charged with injustice, if he saw fit to save a portion of it? By scriptural references, we propose to establish the following three propositions: First, the Father, in the covenant of redemption, gave some of Adam's race to his Son to be redeemed. Second, that the Son did receive and undertake to save all his Father gave him, even if he did, in the plentitude of his mercy, make it possible for others to be saved. Third, that he will ultimately save all those without the loss of one. In proof of these, we submit Christ's own declarations. "All that the Father hath given me shall come unto me; and him that cometh I will in no wise cast out. For I have come down from heaven to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me; that of all which he has given me I should lose nothing, but raise it up at the last day."—John vi. 37-39. "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 44. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—Jno 17 2. I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word."—John xvii. 6. I pray not for the world, but for them which thou hast given, for they are mine, and all mine are thine, and thine are mine, and I am

glorified in them."—John xvii. 9, 10. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one; while I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scriptures might be fulfilled.—John xvii. 11,12. Father, I will that they, whom thou hast given me, be with me where I am: that they may behold my glory which thou hast given me.—John xvii. 24. It follows therefore, as a natural fact, that some were given to the Son to save. Christ is pleased to allude to himself as the Shepherd of Israel, chosen by the Father, the good Shepherd, who layeth down his life for his sheep; those the Father gave him to redeem among men. The shepherds of Palestine, as well as those of England and Scotland in this day, have the sheep counted out to them in the Spring, and for the safety of these they become personally responsible so that in the Fall when they are returned, they are counted back, and they are compelled to pay for all they lose. The loss of a part of the sheep, is an implication of unfaithfulness, or lack of ability on the part of the shepherd." Christ magnifies his office of shepherd; he is omnipotent; no one is able to pluck the least lamb of his flock out of his hands. His sheep are those the Father gave him in the Covenant of Redemption. All these, Christ from the beginning, knew; and all these, will believe on him, and come to him; and those who will not believe and come unto him, discover from this, that they are at least, not his sheep. "I am the Good Shepherd; the good shepherd giveth his life for his sheep: I am the good shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so, know I the Father; and I lay down my life for the sheep; and other sheep I have, which are not of this fold; them also, I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."—John x. 11, 14-16, 26-29. If we have believed in Christ, and we certainly know it if we have, we may be persuaded without a doubt, that he is able to keep that which we have committed into his hands until that day, and we thus, know, that however unworthy, we are one of his sheep for whom he has pledged his honor and became surety to the Father to save.

"His hnor is engaged to save
The weakest of his sheep,
All, whom the Heavenly Father gave,
His hands will surely keep."

That all of Adam's race was not given by the Father to the Son to be saved, is evident, because all are not saved; we know from our own observation, that all men are not saved; for the overwhelming majority die in their sins, die disbelieving in the existence of God, die in the practice of the grossest sins, die in the act of murder, die in drunkenness, die in impeniteney, die blaspheming the very name of God. If men are not saved irrespective of moral character, and our own reason asserts that they are not and should not be; if they are not saved without faith in Christ as Savior and Redeemer, then this impenitent multitude will be forever lost; and where Christ is they never can come. "Then said Jesus again unto them, I go my way, and ye shall seek me and shall die in your sins: Whither I go ye cannot come. And he said unto them, ye are from beneath, I am from above; ye are of this world, I am not of this world; I said therefore unto you, that you shall die in your sins; for if you believe not that I am he, you shall die in your sins."—John viii. 21, 23, 24. But the Scriptures declare, that without holiness and purity of heart, no man can see God in peace.—Hebrews x. 14; and that the road that leads to eternal death is a broad one, and the many go in thereat.—

Matt. vii. 13. Therefore all men were not given to the Son, and his redemptive work does not embrace all men in the sense of the totality of the race; and the all men when spoken of as saved, died for or ransomed by Christ, must be understood of all kinds, conditions and races of men on the whole earth; Christ took hold of a special class, and a definite number, to succor and to save those given to him and known by the Father, whom he calls the seed of Abraham; his seed; his sheep; the lost sheep of the house of Israel. To save none others was he specially sent into the world. I was not sent except to the lost sheep of the house of Israel.—Matt. xv. 24. The seed of Abraham referred to in Heb. ii. 16, were those who had Abraham's faith, a spiritual seed; believers; they were all those whom God foresaw from the beginning, would believe on his son Jesus Christ, and come to him. But "as God's foreknowledge from the beginning rests upon his determinate counsel," this "seed" is composed of all in all ages, whom God determined to save; and those in time, he effectually by his Holy Spirit, without doing violence to their wills or moral agency, draws to his Son.—John vi. 37.—God, who knew all things from the beginning, certainly as well knew these when he made the covenant of redemption and gave them to his Son, as he will after the last judgment. But this foreknowledge does not affect their moral agency, or render useless the appointed means, any more than God's knowledge of anything in a temporal sense, renders the proper means to accomplish the same unnecessary. Those he foreknew, he gave his Son to save, and these Christ received, and is said to have written their names in his book of life from the foundation of the world.—Rev. xix. 8. These are those Christ represents in the covenant of redemption; for whom he died; for whom he intercedes, and will intercede; and his atoning work will go on until the last one receives the blessings of his atonement; and his work will not be finished until a whole world of sinners will be saved; not that, all now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to people this entire earth, when it will be refashioned into the most glorious of all the heavenly orbs—a new heaven.

We conclude by quoting Christ's prayer for the people of the covenant, recorded in the 17th chapter of John—"Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now, they have known that all things whatsoever thou hast given me, are of thee, for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in my name; those that thou gavest me, I have kept, and none of them is lost, save the Son of perdition, that the Scriptures might be fulfilled. And now, I come to thee, and these things, I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them

through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me, and hast loved them, as thou hast loved me. Father, I will, that they, also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. O, righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it that the love whereunto thou hast loved me, may be in them, and I in them."

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## H. B. CHAPPELLE, In account with the Union Baptist Association.

DR.

| | | |
|---|---|---|
| To cash received from Committee on Finance | | $216 35 |
| | | $216 35 |

CR.

| | | | | | |
|---|---|---|---|---|---|
| By cash paid for printing Minutes | | | | | $60 00 |
| " | Retained for services as Clerk | | | | 25 00 |
| " | Remitted T. M. Bailey, | State Missions | | | 50 25 |
| " | " | " | Home | " | 12 42 |
| " | " | " | Foreign | " | 29 83 |
| " | " | " | Indian | " | 1 75 |
| " | " | V. W. Barnett, Ministerial Education | | | 33 15 |
| " | " | W. G. Robertson for S S Convention | | | 3 95 |
| | | | | | $216 35 |

# SYNOPSIS

OF THE

## THIRTEENTH ANNUAL SESSION

OF THE

# SUNDAY SCHOOL CONVENTION

OF THE

## UNION BAPTIST ASSOCIATION.

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The Thirteenth Annual Session of the Sunday School Convention of the Union Baptist Association convened with the church at Forest, 15 miles southeast of Carrollton, Pickens county, Ala., Friday, July 29th, 1881. The introductory sermon was preached by Elder J. N. Prestridge, District Evangelist,—text, Eph. iv. 1.

2. O'CLOCK, P. M.

The Convention was called to order, and after reading letters, proceeded to organization. Elder S. Hildreth was chosen President and W. G. Robertson Sec'y and Treasurer. Nineteen schools were represented.

Query 1st.—Is it the indispensable duty of a church member to attend Sabbath School? This question elicited a warm and animated discussion in which several of the brethren engaged, and as we fully believe with much profit to all present. The house was crowded and manifested great interest during the entire discussion. Answered affirmatively.

SATURDAY, 9 A. M.

On motion, Query No. 2 was laid on the table.

Query 3d.—Ought Sabbath Schools to have visiting committees? After a short discussion this Query was referred to the Schools to be answered and applied according to the best interests of the schools.

On motion, the query referred from the last session of this Convention—What are the best means to induce parents to take more interest in the Sabbath School work?—was taken up and pending the discussion, the missionary sermon was preached by Elder John

H. Curry. A collection for the Sunday School work of the Convention, was taken amounting to $7.05.

The Finance Committee reported from schools $13.70, cash and pledges $24.50.

SATURDAY, 2 P. M.

The Convention resumed the discussion of the query laid over from the morning hour. Considering the importance of the subject the query was referred to the next session of the Convention.

Essay 1st.—Power and influence of family prayer, by C. Richey, read and adopted. Essay 2d—writer, J. H. Stinson, absent. Essay 3d—What benefit do the churches derive from Sabbath Schools, by W. G. Robertson, was read and adopted.

The following Queries and Essays were adopted for next session: Query 1st—What benefit does the church derive from Sunday Schools? Query 2nd—By what means may we induce our young men to take an interest in Sunday Schools? Essay 1st—Family Government, by Wm. S. Coleman. Essay 2nd—Evils of popular amusements, by Lewis M. Stone. Subject for discussion—Past and future of Sunday Schools, to be opened by W. G. Robertson and M. G. Lofton.

There are 24 Sabbath Schools with an aggregate membership of about 800 within our bounds. The Sec'y and Treasurer reported that he had collected $51.18 and paid out for Sunday School work in our bounds $46.17, leaving a balance of $5.01.

On motion, the benevolent work of the Convention was continued with W. G. Robertson as superintendent, and all the churches earnestly requested to take hold and make an effort to establish Sunday Schools all over our bounds.

Recommended the schools to use uniform lessons as published in Kind Words and Child's Gem, at Macon, Ga., as valuable auxiliaries to the study of the Bible.

Next Introductory Sermon by V. W. Barnett; alternate, H. B. Chappelle. Missionary Sermon by J. C. Foster; alternate, J. G. Thornton.

The next session of the Convention to convene with the church at Carrollton, Friday before the 5th Sabbath in August, 1882.

The delegates by rising vote pledged themselves to make an effort to increase the interest in the work during the next year.

The largest congregations were in attendance known to the history of the Convention.

The Convention was elegantly entertained by the brethren and friends in the vicinity. We feel that the Lord has greatly blessed the work, for which we are profoundly grateful.

Adjourned.

S. HILDRETH,
President.

W. G. ROBERTSON, Secretary.

## NAMES OF BAPTIST MINISTERS

## IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

| | | | | |
|---|---|---|---|---|
| R. B. Wilkins | Reform, | Pickens | County, | Ala. |
| S. Hildreth | Byars, | " | " | " |
| F. M. Walker* | Carrollton, | " | " | " |
| H. B. Chappelle | " | " | " | " |
| J. D. Hamner* | " | " | " | " |
| G. M. Lyles | Beard's, | " | " | " |
| J. S. Wooten | Providence, | " | " | " |
| J. H. Curry | Pickensville, | " | " | " |
| J. M. Land | " | " | " | " |
| J. P. Lee | " | " | " | " |
| M. G. Lofton | Garden, | " | " | " |
| R. A. Massey | Hickman, | Tusk. | " | " |
| J. L. Ray | " | " | " | " |
| M. P. Smith | Union, | Greene | " | " |
| J. G. Thornton | " | " | " | " |
| J. A. Mitchell | Sipsey T'pike | Tusk. | " | " |
| J. C. Foster | Foster's, | " | " | " |
| J. H. M. Anders | Romulus, | " | " | " |
| V. W. Barnett* | " | " | " | " |
| Henry Hitt* | " | " | " | " |
| J. S. Shirley* | Raleigh, | Pickens | " | " |

| | |
|---|---|
| Ordained Ministers | 15 |
| Licentiates* | 5 |